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廬山東·西林寺歷代詩選

杜宣題



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序

庐山，古称匡庐，又名匡山，位于江西省九江市，屹立于长江之畔、鄱阳湖滨，是我国重点名胜区，著名的旅游、避暑和佛教胜地。东林寺就在庐山西北麓，东晋太元九年（384）净土宗创始人——慧远所建，为我国佛教八大道场之一。寺南北向，南面香炉峰、讲经台、天池诸峰，翠屏千仞，壁立如削；门前虎溪淙淙，两侧聪明泉、古龙泉、卓锡泉流水潺潺，各擅其美，令人留连忘返。

关于东林寺的旧貌，东晋智者大师在《奉晋王述匡山寺书》中曾有记载：“匡山东林寺者，东晋雁门慧远法师之所创也”。“远初诣山足，依止一林，共耶舍禅师头陀其下，若说若默，修西方观，末于寺右建立伽兰，因以为东林之寺”。寺建后，“远自创般若、佛影二堂，谢灵运穿凿莲池三所，梁孝元构造重阁，庄严寺宇。”

至唐代，东林寺可说是盛极一时，据《黎崱纪游集》所说，唐大中时，东林寺共拥有殿、堂、塔、室三百一十余栋，藏经达万卷以上，其“规模宏伟”足称“万僧之居”，名列全国之首。扬州大明寺高僧鉴真法师曾来此朝圣，后东渡日本，广传东林净土教

义，为促进我国对外友好往来和文化交流作出了重大的贡献。

到宋朝绍兴年间，东林寺屡遭战火，而日渐衰落，寺院荒芜，殿宇破败，同治《德化县志》记载：

“明洪武六年才重修，明万历年间有僧大猷与徒寂融重建神远殿、净业堂等禅房。清顺治十三年僧照忍采善募修五如来殿，康熙五年僧宗微募修远公影堂，咸丰年间兵巡道蔡协吉重修般若台、虎溪桥、三笑亭、白莲池、无量殿、神运殿”。后又大部被毁。

新中国成立后，各级党和政府十分重视修复东林寺工作，在江西省政协常委、省佛教协会会长、中国佛教协会常务理事、东林寺住持果一和尚及当家释德心等僧众的积极规划下，筹集巨资，终于全面修复了东林寺。现殿堂楼阁不仅恢复了旧观，而且扩建了西林寺和大雄宝殿，重塑了五百罗汉，千年古寺焕然一新，游人香客络绎不绝。几年来，已接待了八十多个国家和地区的国 际 友 人 和 港、澳、台同胞，每年有五十多万中外人士前来朝圣和游览。

自建寺以来，历代名僧高贤，学者骚人多会于此，若晋之释慧远、陶渊明，南朝之谢灵运，唐之孟浩然、王昌龄、李白、杜甫、韦应物、韩愈、白居易、贯休、黄滔，宋之苏轼、黄庭坚、岳飞、陆游、范成大，元之成廷珪、刘永之，明之王守仁、董其昌，清之王士禛、查慎行，现代之康有为、陈三立、杜宣、宗远崖等，他们揽景留连、含英咀华，创作了许多吟咏东林寺的诗篇。其中有的描写山水风光、禅房静

境：有的歌咏历史人物、传说故事，五彩缤纷，各显其妍。有的放眼宏观、用墨如泼；有的着意微观、精雕细琢，风格迥异，各极其妙。把它称为祖国文化宝库中的一颗璀璨明珠，是不为过份的，

本人在庐山区工作多年，东林寺又恰好是所在单位的治地，为了继承和发扬祖国的优秀文化遗产，促进祖国旅游事业的发展，帮助中外游客全面了解东林寺山水园林的特色及有关传说故事，增进我国人民同各国人民的友好往来，进一步陶冶人们的精神情操，弘扬民族的自尊心与自信心，特请中共九江市庐山区委办公室副主任谈会金同志利用两年的业余时间，编注了这本《庐山东、西林寺历代诗选》以飨读者。

本诗选一共选诗一百九十二首，时跨自晋至现代九个朝代，诗选中有简明注释与作者生平介绍，在注释上，力求解决关键、疑难问题，并介绍了一些名胜古迹的来历和传说，还对许多篇章的中心思想和艺术特征作了提示，以供读者参考。

在本诗选的编写出版过程中，曾得到许多专家学者的指教。江西中共党史学会会长戴向青教授、中华诗词学会顾问宗远崖先生再三审稿，东林寺住持释果一法师为之作序，尤其是中国著名作家、德高望重的社宣同志于百忙中特为本诗选题写书名。同时，还得到中国文史出版社，庐山区政协主席石道达、副主席桑隆斌，九江日报社总编室主任谈云龙的关心、支持；刘禹宪教授为序言译文，明道权同志校勘，谭毓智同志封面设计；和陈鸿宝、何子恒、梅俊道、金惠钟、

潘世信、陈开荒、邵子池等同志帮助完成了三十四首诗作的初释任务。谨此，一并表示衷心的感谢！

由于编者工作繁忙，手边资料有限，时间既匆促，且又是在特定范围内进行的，谬误疏漏之处自属难免，为此特敬请诗坛名家及广大诗歌爱好者不吝赐教，以匡不逮。

明代诗人戴经诗云：“山寺东林景独饶”、“乾坤岁月已明朝”。如今山川换貌，岁月全新。我们徜徉于东林名刹胜景之间，吟诵名人诗句，从而激发满腔爱祖国大好河山之热情，谱写更新更美的诗篇！

吴 宣 友

一九九〇年春于庐山区委

序(二)

我国自汉明帝永平七年（公元64年）印度高僧迦叶摩腾和竺法兰来到洛阳，开始翻译佛经，及至宋文帝元嘉十一年，求那跋摩梵僧于南林建寺弘法，始为佛教在中国的传播，奠定了初步的基础。此后，将近二千年来，由于缙素大德的不懈努力，特别是历代高僧的上求下化，使佛教发扬光大，经久不衰。

庐山东林寺始建于东晋孝武帝太元九年（384）。当时，净土宗始祖慧远大师，始至庐山，住同门慧永法师之西林寺，后由于学者益众，西林隘不能容，故由九江刺史桓伊复为建寺，地处西林之东，遂名东林寺。从此，远公乃树立“律净并行”之家风，居东林三十六年，影不出山，迹不入俗，送客不过虎溪，以其卓越的智慧，崇高的德行，丰富的学识，惊人的毅力，专修净业，博览群书，潜心著述，在著述、讲学、修证等方面，都表现出了献身佛教、百折不挠的精神，他是不朽的思想家，是晋代杰出的佛教领袖。他的佛教活动和哲学思想，在我国佛教史和哲学史上占有重要的地位，他所著述的大量佛教著作，为灿烂的东方文化和哲学思想的发展和提高，作出了不可磨灭的贡献。

慧远大师在庐山东林寺创设莲社，大兴净土宗风，讲学、著述三十多年，道高德重，影响深远，名震中外，一时王臣敬仰，大德缁素，社会名流，无不拜服，外国僧众咸称汉地有大乘沙门，每至向东烧香礼拜，献心庐岳，洵为万流仰海而同归，一雨施物而普润。当时东林寺盛况空前，不仅成为我国佛教弘法之中心道场，亦使庐山在祖国历史文化史上大放异彩。迄至唐代天宝年间，更盛极一时。到宋代绍兴年间，东林寺屡遭战火，则日渐衰落。后来乃至殿宇破败，寺院荒芜，明洪武、万历，清顺治、康熙、咸丰等年间，虽重修，旋又大部被毁，到解放前东林仅剩几间破房。

1953年，我游锡东林，目睹远公祖庭衰落不堪，慨然惆怅，于是隐居庐山九峰寺茅棚潜修，等待机缘，虽身寄九峰，而心向东林，常怀重振东林之大愿。嗣后遂于1962年，蒙当地政府推选我正式接管东林寺，未几又遭文革浩劫，东林寺僧人全部遣散。至1978年，又承当地政府命我复回东林寺，直至1981年在党的十一届三中全会的路线方针政策的指引下，由于各级政府认真贯彻落实党的宗教政策，“文管会”才得迁出东林。于是我奋发大志，为继承远公“律净并行”之遗风，不辞劳苦，一面领众清修，一面躬身开荒造林，兴修各处殿堂、僧室。十多年来，蒙党和政府的关怀与支持，海外侨胞并四方善男信女的热情捐献，以及本寺僧众的共同努力，俾得今日东林佛驮跋陀罗译经台并上、下方塔院之重修，大雄宝殿、西

侧五百罗汉堂、莲池及西林寺之重建，千年古寺焕然一新，游人香客络绎不绝，蔚为全省古刹之冠。

最可庆幸者，1984年，远公塔院和大雄宝殿落成开光典礼，迎请了日本净土宗佛教奉赞会来寺举行，并奉赠日本新修大藏经全部供寺珍藏。1989年，有台湾觉海法师等，奉送两颗金光灿烂的释迦如来真身舍利供奉本寺，永作人间福田。今天，中共九江市庐山区委办公室副主任谈会金编注的《庐山东、西林寺历代诗选》，又与读者见面，它标志着祖国文化日益繁荣昌盛的景象，和东林寺祖庭日益增辉的吉祥瑞兆，特作序志庆。

东林千年胜地，《诗选》今日新葩，花因地出，地添花香。我们一定知恩报恩，坚持以庙养庙，搞好寺庙建设，热爱祖国，为我国的宗教事业作出贡献。

释 果 一

一九九〇年春于庐山东林寺

Preface Wuxuanyou

Lushan, anciently known as kuanglu, also called kuangshan, is situated in Jiujiang municipality, Jiangxi province. Towering majestically at the bank of the Changjiang River and at the side of the Poyang Lake, it is not only one of the most beautiful scenic spots and famous Buddhistic site, but one of the most fascinating tourist and summer resorts as well. At the north western foot of Lushan, there is the Donglin Temple, built in the ninth year of Taiyuan age of the East Jin Dynasty (384AD) by Huiyuan, founder of the Buddhistic sect of Sukhavati, and since that time, this Temple has been one of the eight most famous Buddhist sites where solemn religious rites are usually performed. The Temple faces south, and the peaks of Xianglu, Jiangjintai, and Tianchi are all in that direction, with their green cliffs high reaching the heaven. In front of the gate of the Temple, the Tiger Brook murmurs merrily and on the two sides of the Temple, the Cleaver, the Ancient Dragon, and the Zuoxi springs gurggle all the year round. Every peak or spring has its own peculiar beauty for the sightseers to admire.

The great master zhizhe of the East Jin Dynasty in his article, «Letter Forwarding to the Emperor of Jin» had given us a description how the original Donglin Temple was looking like. He said, "The Donglin Temple of Kuangshan was established by the great master Huiyuan of the East Jin Dynasty. When he first arrived at the foot of the mountain, he lived together with monk Yeshe as mendicants in the empty forest, then they built a storied building on the west side, later on they built a temple on the east side, called the Donglin Temple." Afterwards Huiyuan himself alone built two halls bearing the titles «Bore» and «Fujing» respectively. Shelingyun, the famous poet, dug three lotus pools, and Liang shaoyuan built magnificent pavilions, making the Temple more sublime.

The Donglin Temple was in its fashion in the Tang Dynasty. According to «Lize's Collection of Tourist Records», in the age of Dazong in the Tang Dynasty, the Donglin Temple had houses halls and pagodas above the number of three hundred and ten and stored more than ten thousand volumes of Buddhist scripture. Its spacious dimension well deserved the title "Ten thousand Monks' Palace", and was regarded as the first in grandeur all over the country. The great master Jianjin of the

Daming Temple in yangzhou had made his pilgrimage here then crossed over the sea to Japan and preached sermons of the sect of Sukhavati there, making invaluable contributions in promoting international friendly relationship and cultural intercourse.

During the age of Shaoxing of the Song Dynasty, the Donglin Temple suffered flames of wars frequently and was on its decline, its courts devastated and buildings damaged. In the reign of Tongzhi of the Qing Dynasty, the annals of Dehua county recorded, "it was as late as at the age of Hungwu of the Ming Dynasty that the Donglin Temple began to be repaired. During the age of Wanli of the Ming Dynasty, monk Dana with his disciple Jirong rebuilt the Shenyun Hall the Jingye House and other rooms for meditation. In the thirteenth year of the reign of Shunzhi of the Qing Dynasty, two monks called Jiaoren, and Chaixian repaired the Hall of five Buddhas by means of collecting alms. In the fifth year of the reign of Kangxi of the Qing Dynasty, monk Zongwei again repaired master Huiyuan's Hall Fuying, while during the reign of Xianfeng of the Qing Dynasty, General Caixieji rebuilt the Bore Platform, the bridge over the Tiger Brook, the Pavilion of three Laughters,

the White Lotus pool, the Wuliang Palace and the Shenyun Hall. But all these projects were again destroyed.

After the establishment of the people's Republic of China, the party and government of different levels have paid great attention to the work of rebuilding the Donglin Temple. Monk Guoyi, abbot of the Temple, member of the standing Committee of the Chinese People's Political Consultative Conference of Jiangxi province, president of the Buddhism Association of Jiangxi province and member of the Council of the Chinese National Buddhism Association, collaborating with manager monk Dexin and others, had been able to collect sufficient funds to give the Donglin Temple an overall and thoroughgoing repair and rebuilding. They not only made the palaces, halls, pavilions and pagodas regain their former splendor, but also enlarged the Xilin Temple and the main Buddhist palace, remoulded the five hundred statues of arhats. Thus, the ancient temple built a thousand years ago, takes on an altogether new aspect and attracts sightseers and pilgrims to flow in like a stream. In the recent several years, the Donglin Temple has received foreign friends from more than eighty countries and regions and compatriots from

Hongkong, Macao and Taiwan. About five hundred thousand persons per year come to the Donglin Temple for sightseeing or pilgrimage making.

Since the establishment of the Temple, eminent monks, virtuous sages, famous scholars and poets of great talents frequently assembled there, such as monk Huiyuan, Taoyanming of the Jin Dynasty; Shelingyun of the Southern Dynasties; Menghaoran, Wangchangling, Libai, Dufu, Weiyongwu, Hanyu, Baijuyi, Guanxiu, Huangtao of the Tang Dynasty; Suxi, Huangtingjian, Yuefei, Luyou, Fanchengda, of the Song Dynasty; Chengtinggui, Liuyungzhi of the Yuan Dynasty, Wang shouren, Dongqichang of the Ming Dynasty; Wangshizhen, Chashenxing of the Qing Dynasty and Kangyouwei, Chengsanli, Duxuan of modern times. These persons enjoyed the attractive scenery of the Donglin and Xilin Temples and wrote numerous poems about them. Some of them described the beauty of the mountains and waters and the agreeable quietness of the Buddhist houses; Some sang about historical personages and traditional tales. Some of them viewed the world macroscopically and wielded vigorous pens, while others observed things microscopically, and used their pens very exquisitely, Their styles are quite different from

each other, but all of them exhibited their great genius. It is no exaggeration to say that their poems are bright pearls of the literary treasury of China.

I have worked in the Lushan District of Jiujiang municipality for many years and the Donglin Temple is just in this district. In order to inherit and to carry forward the excellent cultural heritage of our nation, to develop the tourism trade of our country, to help sightseers, both foreign and domestic, get a certain knowledge about the peculiarities of the scenic beauty around the Dong Temple and the traditional tales about it, to strengthen the friendly relations between our people and foreign peoples, to offer a certain means for persons who want to mould their temperaments, and to enhance the self-respect and self-confidence of our nationality, I asked comrade Tanhuijin to complete with notes this book «The Anthology of Poems about the Donglin and Xilin Temples selected from successive Dynasties». Comrade Tan is the deputy director of the office of the Communist Party of the Lushan District who spent more two years' sparetime to accomplish this job.

There are altogether 192 poems selected in this Anthology, the time ranges from the Jin Dynasty

down to the modern ages, including nine dynasties. There are brief notes and short accounts about the careers of the poets. In making the notes, the anthologist has tried his best to solve the key and difficult problems of the poems and has prepared some informations about the backgrounds and legendary tales of the scenic spots and places of historical interests. For the reader's reference the anthologist has also made efforts to point out the central idea and the specific artistic feature of each of the poems.

In the process of compiling and publishing this book, many eminent experts and scholars have bestowed us valuable advices and directions. Dai-xiangqing, who is the president of the Association of the History of Chinese Communist Party of Jiangxi province and professor of the party school of Jiangxi Party Committee, and Zongyuanya, who is advisor to the Association of Chinese Traditional Poetry and Ci, have taken the trouble to go over the manuscript, monk Guoyi, master of the Donglin Temple is kind enough to write another preface for the book. Especially comrade Duxuan, the famous writer of China, noble in character and enjoying high prestige has been very benevolent to write the title for this anthology. I should like